A

LETTER

From the Right Reverend

G----LB----RT,

LATE

Lord Biſhop of *S----m,*

To the Right Reverend

B---NJ----M---N,

L--d B--p of

B---NG---R.

——— Quæ gratia———
——— Fuit vivis, quæ cura ———
——— Eadem ſequitur tellure repoſtos.
———— Whilſt He was *alive,*
Like Care and Pleaſure Death it ſelf ſurvive.
Lauderdail.

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A LETTER FROM THE Late B---p of *S---m* TO THE Present B--p of *B----r.*

MY LORD,

THE Merit of your Late Pieces has been ſo abundantly conſider'd in the Reception, we are told, they have met with in the

other World, in the Compliments of the Court, and the Acclamations of the City, in the Cenſures of the Lower Houſe, which is indiſputably the firſt Honour, and which is an Honour next to that in your Power of diſſolving it, that, to ſpeak the Truth (which is a Favour) and without Flattery (tho' it is my Talent) I labour for Expreſſion, and am unuſually at a Loſs for Words to praiſe, and for Periods to congratulate you.

After theſe Regards, my Lord, ſo juſtly paid you by People of all Conditions, I ſhould forbear to trouble you with any thing of my own, with any thing leſs indeed, than the *Thanks* of our *Aſſembly*; which in their Name, and by their Order, I am commanded to tranſmit to you: Who, as they never fail in other Caſes to differ from your Lower Houſe, ſo, in your Lordſhip's they have taken care to make publick thro' theſe Regions, not only their Diſſent, but the Reaſons that induc'd them to it.

Your

Your Lordſhip is ſo well vers'd in the Nature of all Government, as well as peculiarly skill'd in the *Conſtitution* of the *Engliſh* one, that I am willing to perſuade my ſelf, an Account of ours in this Climate to a Perſon of your Exactneſs, may be Matter of ſome Curioſity. Be it known therefore to your Lordſhip, that the Form of our Civil Power, like that of other Countries, was orginally Monarchical, till *Sh f-t-s-b-y S-n.d-r-l-d*, and ſome Underworkers to their Cabal, ſuch as *Hobbs* and *Milton*, and others you tranſcribe from, brought about a Revolution; and in the Perſon of the Prince who reign'd here at their Arrival, depos'd Monarchy it ſelf, and freed us from Oppreſſion. From that Day to this, the Words *Arbitrary*, *Hereditary*, *Non-Reſiſtance* and the like, have loſt not only their *Signification*, but their *Sound* amongſt us. Hence we enjoy, as you aſſert them, in the Fulneſs of their Latitude, the two invaluable Bleſſings of

Liberty and *Free-thinking*. But, not to dwell any longer upon Politicks, which is foreign to my purpoſe, our Government, tho' it deviates a little into Anarchy, approaches pretty near to *that* which your Lordſhip, it is well known, has with ſo much Pains and Reputation been preaching up theſe twenty Years.

As for the Model of our Church-Government, it is the likeſt you can conceive, to our Favourite *Comprehenſion*, ſo long labour'd in *Great Britain*. The *Aſſembly* which preſides in it, is made up of Godly Perſons profeſſing all Religions but your *Eſtabliſh'd One*. Low-Church and Presbyterians, Independents and Anabaptiſts, Quakers and Socinians, Deiſts and Free-thinkers, Proteſtants of all Denominations, but the Zealous for the Ch--h of *E-ng-d*, are admitted to a Vote in it.

The Word *Aſſembly* may inform you we are happy Strangers here to an *Upper* and a *Lower Houſe*, and to thoſe Diſputes about their Privileges, which ſo fruitleſ-

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ly embarraſs'd you. His late G--ce of *C---r---y*, and Brother *Ely*, have contentedly reduc'd themſelves to the Claſs of ſimple Presbyters. Here B-p-s and their Archdeacons coaleſce into a Parity: And to give you but one Inſtance of it, Dr. *W--ſt* and my ſelf are in all reſpects coordinate. Our Lawn and our Purple we have amicably given up, and all other ſuch Diſtinctions (the only Diſtinctions indeed) in which we differ'd from the Godly; And believe me, my good Lord, when your Lordſhip ſhall one Day do us the Favour of your Company, which is an Honour we depend upon, Experience will then confirm what you rightly judge at preſent, that your *Character* is not *indelible*, when Spiritual Independency being the Centre of your Unity, and the Cut of a ſhort Cloak, the Regulation of your Habit, you, and others of your Bench, whom, had I Leiſure, I could mention, will lovingly ſit, and act, and compoſe one Venerable Body

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with *Burgeſs* and *Hugh Peters*, with *Lobb* and *Baxter*, and the more *moderate* of the Reformed.

In this *Aſſembly*, my Lord, it will be no hard matter for your *L*ordſhip to make an Eſtimate of your Intereſt. Your Lordſhip can have but few Enemies, where the Ch-ch of *E-ng-d* has ſo many. If any of us did appear ſo in the Courſe of the late Debate, your Lordſhip will impute it to their Miſtake of your Principles, or to their Envy of your Character. For, my Lord, not to diſſemble with you, upon my moving of the Houſe for their Thanks to you on this Occaſion, I was ſurpriz'd to find in many the Prejudices they brought along with them.

One there was amongſt the reſt, which had marvellouſly irreconcil'd 'em to you; your Piece againſt the Diſſenters, you know what I mean, your *Reaſonableneſs of Conformity*. The Treatiſe was produc'd, and ſeveral Paſſages in it recited, wherein you had betray'd, that at the time

time of your publiſhing it, you had ſome Notion of Church Government. Your Diſtinction of Orders, your Superiority of Biſhops, many Paragraphs well labour'd in defence of the Ch-h *E-ng-d*, ſome whole Pages employ'd in reverence of its Liturgy, and in vindication of its Offices ; theſe were ſeverally drawn up as ſo many Articles againſt you, and by ſome or other of the Members inſiſted and enlarg'd upon. This Charge was a ſevere one, and preſſed hard from every Quarter : For your Lordſhip muſt obſerve, if there is any thing in which this Houſe never fails to be unanimous, it is their Diſaffection to that Church, and their Averſion to Epiſcopacy.

As ſoon as the Clamour of the Houſe would give me leave, I ſtood up, and deſir'd to be heard in your defence. The Book, I own'd, was yours, the Quotations from it genuine ; but I deſir'd 'em to conſider, it was a Performance of ſome ſtanding ; that a Preacher

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in these Days would have but an hard time of it, if he was accountable to his Superiours for what he had chanc'd to publish 15 Years before; that this Objection, if insisted on, would reach further, I presum'd, than any there design'd it should: How much it would reflect upon many Godly Ministers, some Co-assessors in *that* Convocation, and some Survivors in *another*: What could be said at that rate, not to mention many others, for my self, and Brother *K-n-t*, if we were answerable at this time of day, for the Doctrines we had deliver'd before the *R-v-l-n*? Many Casuists, I told 'em, there present, I could point to, who within the compass of 15 Years had found reason to new shape almost half as many times both their Politicks and Divinity: And therefore allowing some Mistakes in your Dispute with Dr. *Calamy*, and I did not scruple to allow there were; allowing further, that your Lordship at that time did believe what

you

you deliver'd, which was the worſt they could ſuſpect you of: Yet it was poſſible for an Authour in the Courſe of 15 long Years to grow weary of his Errours: That it was very plain to the Impartial, that Your Lordſhip for your part had not been over tenacious of any one of Yours, but had taken at leaſt as much Pains ſince as publickly to contradict them.

I went further ſtill, my Lord, and with ſome Vehemence repreſented to them, that altho' what I had offer'd already in your behalf, had I ſtopt there, had been ſufficient; yet to remove, if poſſible, all ſuſpicion of your Principles, I would communicate a Secret to them; That at the time of your engaging in the Defence of the Church of *England*, I was in the Secret of your Deſign, and no Stranger to your Sentiments. I ventur'd further to aſſure them, you meant nothing in that Controverſie but your Self and your Preferment: I hop'd alſo they would conſider, that You was then a

private Clergyman, and but moderately provided for; That you wrote in favour of Epiſcopacy with your Eye upon a Biſhoprick; That from the Moment you deſpair'd of one, which all knew, was immediately after the Trial of *S--ch--l*, and the Diſſolution that attended it; from that Moment, I appeal'd to the greateſt of your Enemies, if you had ever preach'd or ſpoke one Word in Defence of thoſe Poſitions: And ſince your Conſecration, my *Lord*, I appeal'd to all your Writings, and eſpecially to the laſt of them, whether you had not there, as fully as they could deſire of you, compounded and aton'd for them; Whether you had not plainly enough in Them, to the Satisfaction of all reaſonable Perſons, deſtroy'd the very Powers which by your Office you ſhould exerciſe, and formally renounc'd all the *Authority* and *Juriſdiction*, reſerving modeſtly to your ſelf the bare *Revenues* of your Biſhoprick.

I gave it further as my Opinion, that your Lordſhip ſeem'd to me ſo far from retaining any Attachment to Epiſcopacy, that out of Hatred of *that* Government, you was become an Enemy to *All*, that you had *put down all Rule, and all Authority, and Power* in the Chriſtian Church, which moſt Writers before your Lordſhip had thought neceſſary to its Eſtabliſhment.

Here the Warmth of my Temper, and my Zeal in your Apology, ſo tranſported me in the Argument, that I found I was got too far, and under difficulties of coming off agen. For *Richard Baxter*, who was ſeconded by the *Scotch* and *Engliſh* Presbyters, told the Houſe with great Smartneſs, that the Member who ſpoke laſt, inſtead of clearing You of the firſt Charge, had involv'd You in a ſecond: That to maintain an illegal Power, and to oppoſe a juſt one, were both equally obnoxious; That your Defence of Epiſcopacy was rather aggravated than

aton'd for by Your giving up, as You had lately done, all Government in general, without any Reserve in favour of the *Presbyterian*: That the Question between them and the Church of *England* was not about the Existence, but the Nature of Church Government: That they agreed fully with their Adversaries in the *Jus Divinum* of that Authority; but whether that Right was lodg'd in one Bishop, or in many Presbyters, was the matter they dissented in; That He had carefully compar'd Your old Pieces with Your new ones; and all the difference He could find, was, that whereas in the former You had asserted the Rights of *Your own* Church to the Prejudice of *Theirs*; in the latter You had been more impartial, and fairly destroy'd 'em *both*; and therefore that in his Opinion, You had no Pretention to the Thanks of either.

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The Shrewdneſs of this *Reply* did not fail, you will believe, to give me ſome Perplexity: But I was fortunately reliev'd by the Cry of the *Majority*, who call'd loudly for the Queſtion; and the Queſtion being put, *Whether the Thanks for this Aſſembly ſhould be given to your Lordſhip for your late Excellent Diſcourſes, in which you had made appear great Temper and Moderation, great Paſſion for Truth, and great Coolneſs for Religion, great Charity in your Notions about the Communion of the Church, and a becoming Want of Deference to its Authority*, it paſs'd without a Diviſion, in as full an Houſe as ever I remember, and with all the Marks of Approbation that are due unto your Character.

It was with much Pleaſure I obſerv'd, how my clearing up your Principles from all Inclination to *Epiſcopacy*, had generally reconcil'd 'em to you; beſides that ſeveral of your Aſſertions workt particularly with ſeveral of them. Your Notions of Church Government were

were agreeable to the *Independents*, the Authoritative Interpretation you allow to every private Perſon, oblig'd the *Free-thinkers*; your *Calmneſs* in *Prayer*, and your *Indolence* in *Devotion* took mightily with the *Quakers*. And, to ſpeak the Truth, my Lord, ſo skilfully were your Doctrines adapted to all Conſciences, that ſcarce a Sect of us, but what flatter'd it ſelf, that in ſome or other of your Opinions it had the Honour to agree with You.

You will ſmile when I relate to you how we had like to have loſt *John* of *Ely* by a Miſtake; who, tho' he ſpeaks as ill in *this* Houſe as ever he did in *Yours*, has an Intereſt in the Members, by caballing and intriguing, and preſerving here the Figure which he always made above-ground, of no contemptible Politician. The Story is a pleaſant one; the Name of his Son *C-n-n* in the Committee of your *Lower Houſe*, had quite puzzled and confounded him: But by turning him immediately

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to a Page or two in your Diſcourſes, where you ſpeak as plainly the *Socinian*, as his own *Cl--k*, or *Wh-ſt-n*, or any other of his Domeſticks, I retriev'd his good Opinion of you: And to eſtabliſh you the more firmly in it, he received that very Moment a Letter from the Doctor with the Reaſons of his Conduct, which proceeded not, he did aſſure him, from the *Change* of his *Principles*, but from the *Alteration* of the *M-n-ſtry*. There was no Occaſion to explain himſelf; an Hint only was Satisfaction to a Perſon of his Sagacity, who had always, you know, an Head of much better Penetration, and was more induſtriouſly engag'd, in Politicks than Divinity.

I do not remember any Rubbs in the Debate, beſides thoſe I have taken notice of. *H-ckr-ng-ll* (now I think on't) with two or three ſmall Authors, who pretended to a Name by writing againſt *Prieſtcraft*, betray'd they were no Friends

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to you. But what they ſpoke in the Debate was ſo little to your Prejudice, that every body ſaw plainly, it was pure Envy and Detraction, and mere Impatience of a Genius ſo ſuperiour to their own, and who had ſurpaſt 'em ſo vaſt a length in the Management of their own Arguments.

I profeſt my ſelf aſtoniſh'd at their inſolence, and reprimanded them for their Vanity, for thinking themſelves conſiderable enough to be diminiſh'd by your Lordſhip, or capable of being brought within the diſtance of a Compariſon.

I told them, I my ſelf, if any one, had reaſon to be jealous of you; That your being cenſur'd in Convocation, and your diſſolving 'em for their Civility, had more Glory and good Fortune in it than all my Acquiſitions; That I had once in my Life indeed incurr'd the Cenſures of Parliament for ſome Poſitions about *Conqueſt*; but then I had wanted in *that* Court your Lordſhip's

ſhip's Intereſt in *this*, to chaſtiſe them for their Inſolence. How I had courted and provok'd the Animadverſions of a *Convocation*, my *Expoſition of the Articles* was ſufficient to inform them: How many *Repreſentations* had been labour'd at me in the *Lower Houſe*, and as conſtantly diſappointed by my Brethren in the *Upper*, was needleſs to repeat to them.

Whereas your Lordſhip had the Honour to *undergo* their Sentence almoſt as ſoon as you had deſerv'd it; that to make the Glory of it the more entire to you, and that it might paſs, as it did, with a *Nemine contradicente*, every Accident had conſpir'd to facilitate the Diſpatch of it; Your own Brother, my Archdeacon, was ſilent one whole Debate; *M-nd-v-l*, who ever ſerves the Cauſe he ſpeaks againſt, was a *Quickner* by *oppoſing* it; the *Pr-l-c-t-r*, once in his Life, ſtood firm againſt a *M-n-ſtry*, and Dr. *C-n-n* run the riſque of being counted *Orthodox*. Theſe Ad-

 vantages,

vantages, I told 'em, would have rais'd Envy in any Breaſt leſs diſ-intereſted than my own: But the whole Audience were my Witneſſes, with how unreſerved a Friendſhip, as I had ſerv'd you in the other World, ſo had I ſupported you in this.

As a further Pledge of it, my Lord, I ſend you my beſt Wiſhes. I hear you have a Curioſity to ſee *D-rh-m* before you die; a good Journey to your Lordſhip. Go in, and enjoy the Land, which I dy'd almoſt in ſight of, but was never ſuffer'd to poſſeſs.

But tho' my Friendſhip for your Perſon intirely excludes all Envy of your Merit, you muſt pardon, if it fires me with an Emulation of your Performances. 'Tis but reading you, my Lord, and I bluſh at all my own as low and inſignificant; and therefore to follow you as I can (for I deſpair of coming up with you) I will ſend to my

Son

Son *Tom*, or ſome other of my Executors,) to publiſh with all Speed my long expected *Secret Hiſtory*, wherein, amongſt other Things, you know, I have labour'd by many Arguments, to prove that *Biſhops are no Peers*; and have ſaid as much, if I miſtake not, to ſtrip them of their *Civil* Rights, as your Lordſhip has done to deprive them of their *Spiritual*.

I ſhall detain your Lordſhip no longer than juſt to give you a little Caution; a Vertue, which tho' I was never famous for Practiſing much my ſelf, yet my Intereſt in your Lordſhip's Affairs obliges me recommend to you.

I would adviſe you, in your next Sermon, to be more guarded in your Expreſſions: Your Friends will *gueſs* your Meaning, and your Enemies will have leſs Advantage of you.

If any of 'em ſhould attack you (and you have Reaſon to expect they will) you are at liberty to explain your ſelf. It's but telling 'em, for Example, where you ſpeak againſt Church Government, you mean not the *juſt Rights*, but the *Uſurpation* of Authority. Here, the Words, *Abſolute*, *Arbitrary*, *Unconditional*, will be of Service to you. Your *Quietiſm* in Prayer, was not directed, you may tell them, againſt the Warmth of the Devout, but againſt the Rage of the Enthuſiaſt.

The People of *England*, my Lord, (I know it by long Experience) are the leaſt of all other, diſpos'd to be irreligious; You may *frighten* them with *Popery*, but you can never *preach* them into Atheiſm.

They have been taught upon Occaſion, to *depoſe* their Kings from Scripture, and to *murder* 'em upon Principle; but

but JESUS CHRIST is a Sovereign they are more inviolably attacht to; Maugre all that you can say, his *Throne* will ne'er be *vacant*; and notwithstanding an Act of Parl-m-nt it self to the contrary, his *Title* will continue for ever *indefeasible*.

I am, &c.

FINIS.

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